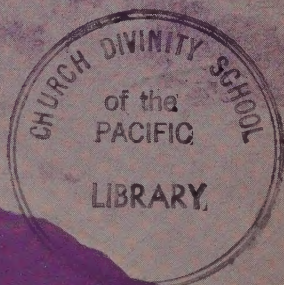
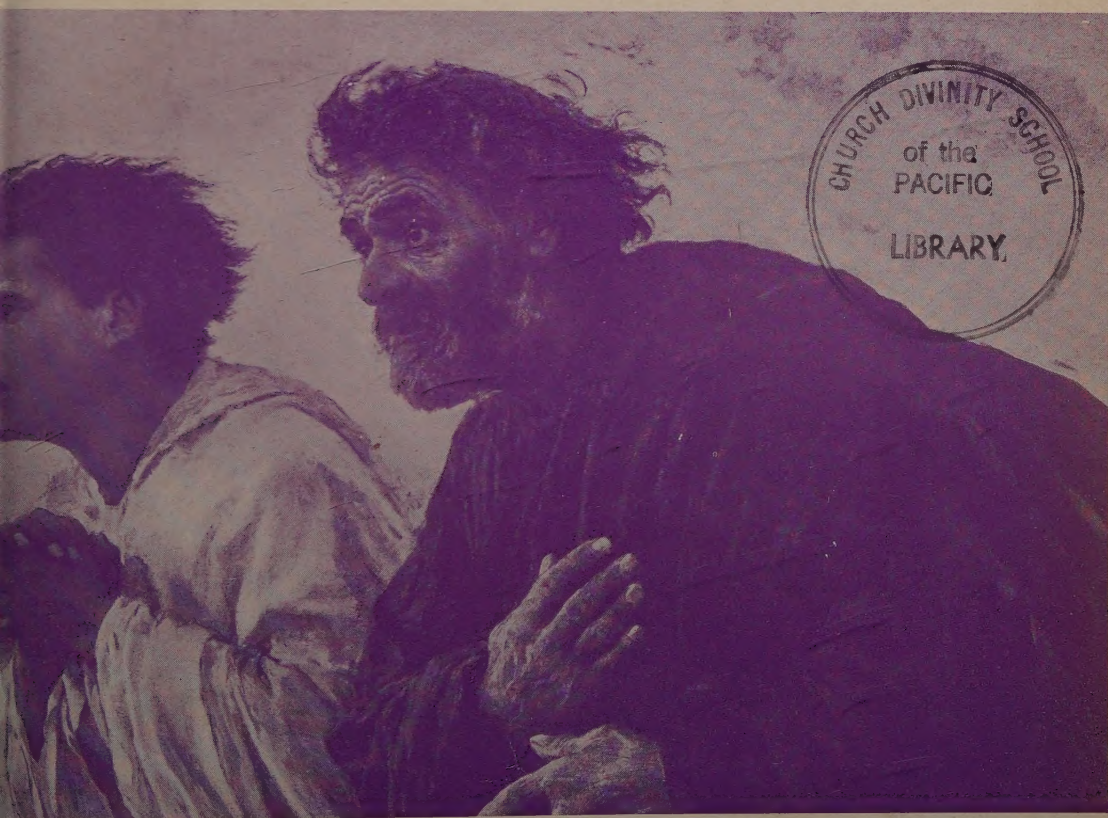


THE EXPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



ON THE ROAD TO EMMAUS

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Vol. LVI

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CONTENTS



Prayer of the Worker

Dear God, no matter what my task may be,
Though I toil on the land or on the sea,
With hoe or plow, with ax or saw or flail,
With oar and tarry rope and wind-blown sail,
As with my calloused hands I earn the bread
(For which I humbly bow my weary head),
While sweat drips from my frame and blinds my
eyes

To all the loveliness of earth and skies—
Let me but go my way with contrite heart
And, gladly serving, do my needed part
In hearing of the burdens and in bringing ease
To life's infinitude of agonies;
So I will fulfill Christ's own great plan—
Christ, Alpha and Omega of the working man.
Dear God, no matter what my labors yield,
Though I wrest harvests from a rocky field,
Though I work in factory or mine,
Though tremblingly I taste the stinging brine,
While climbing leaning decks and slanting spars
That traffic with the sun and moon and stars,
And hear the planets course and sing,
As through their orbits endlessly they swing—
Let me but go my way through snow and rain
So I may give no other grief or pain
In what I do; and on my knees I ask
That I reflect in each accomplished task
The beauty of man's soul that has sufficed
To give him holy fellowship with Christ.

—Edgar Daniel Kramer, *Redeemer Record*.

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THINKING WITH GOD

WILLIAM KRUTZA

MAN has always sought to improve his powers of thinking and self-control. To do this he has expended much energy through long hours of study and rigorous mental gymnastics. Yet, upon observation, we constantly meet men who have utterly failed in the application of the psychological principles which the books guaranteed would produce happiness, success, peace, and a positive attitude toward life.

We would be most happy if we never had to admit defeat, but possibly this admission is the greatest victory we shall ever have. When we come to the end of our self-improving efforts we realize the power of God that is waiting for us through His self-manifestation through the Spirit dwelling within us. The life and power of self are limited, the life and power of the Spirit are unlimited. It is therefore a most happy occasion when we come to an end of ourselves and place our thinking processes in His hands.

The Creator surely knows what is best for the creature. He made man in His likeness, His image. Should he not be able to direct the minds and hearts of men so that they will enjoy harmonious fellowship with Himself and others? When a man is right with God he will be right with his fellows. God is able to give us a healthy philosophy whereby we are able to conquer our circumstances.

The creature, man, seems bent upon self-development rather than self-submission. Self-development is in harmony with self-sufficiency, consequently man constantly seeks to eliminate all negative thoughts and take a positive approach to all of life. He feels that submission to some other power outside of himself limits his expressiveness and positive attitude toward problems. He never comes to the place where he realizes that possibly the Creator knows most about operating the creature efficiently.

Once a man has come to this crisis point, where he submits to God, he experiences a new spiritual power and fullness. His mental vacuum, which before seemed overcrowded with principles, now is filled, not with principles, but with a person—Christ. His search for vital, positive thinking has ended; "Christ is all and in all."

The Christian has the inner joy and peace never obtainable through the practicing of psychological principles. In him dwells the greatest psychologist ever known, God, Himself. In obedience to the voice of the Spirit the Christian enjoys a solemnity not to be attained by human reasoning. The law of the Spirit works in every case, not only in the majority of cases, which is the guide for the accuracy of human principles.

The apostle Paul states that "the wisdom of men is foolishness with God." This statement puts a low appraisal upon our modern-day mental hygiene and so-called spiritual principles of psychology. Psychology is a study of the mind, therefore it must be rated as the highest of sciences. It demands the utmost wisdom and mental concentration in formulating its principles. Yet these principles can only be a systematic representation of what man must do to improve himself, they cannot become a substitute for the acknowledgment that the wisdom of God surpasses any wisdom that man has been able to obtain.

The Christian philosopher states that God is truth, God is wisdom, not that God knows truth and God practices wisdom. To God, truth and wisdom are realities within His own personality. Man, therefore, understands truth and wisdom best, not in the probing of his own mental capacities, but in a personal acquaintance with God. This Divine-human friendship produces the healthiest mental life because God is the all-positive source of reality. The Christian thinker has an inward power to think happy, peaceful, successful thoughts. These things are found in God.

Now, to start this Divine-human friendship that will ultimately work out in positive, clear, healthy thinking one must take certain steps. We must come to *the end of ourselves*, acknowledge that all of our thinking is but various levels of horizontal planes, and have a vertical transaction whereby we enter the presence of God through Jesus Christ. It is at this moment that God begins to flood into our lives, creating in us the power to think and act in a Christlike manner. This is the most important, and highest, experience of our whole life.

Even though this experience happens to us we do not receive all of God at once. This is the beginning. The daily practice of being

in His presence and waiting before Him will produce the peace of mind and tranquility of soul desired for making us happy citizens not only of earth but of heaven.

We cannot lock up our spiritual experience with ourselves. To increase it we must spend it. That which we receive from God must be shared with others. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:25). That which God gives us by way of a right mental philosophy of life through a personal acquaintance with Christ must be shared with others if it is to increase in our mental health and happiness. Hence, the most contented persons are those who share Jesus Christ with others.

One can never over-emphasize the importance of waiting upon God. In this world of haste and speed we know little of the enjoyable practice of being quiet before Him. The voice of God has come to some in all the

noisy activities of life, but most people hear Him speak in the silence, they hear the "still small voice." In the development of a positive approach to living, these times of waiting before Him are important. Here He can develop our thinking upon heavenly realities, upon a plane of eternity. Such thinking results in a power over the present not to be found in the ordinary practices of the day. God's voice and God's presence are more than ordinary realities.

God has given us a great source book of mental and spiritual hygiene — the Bible. By constant study and application of every truth therein we learn the full scope of God's will for our lives. The happiest man is the one who found God's will and who lives it as his own. He has learned, through contact with God and thinking with Him, the source and purpose of all life — the glorification of God in and through us.

MOTHER'S DAY

SOME years ago Dr. Fosdick made this statement at the request of the International Council of Religious Education, on behalf of the continent-wide, interfaith observance of National Family Week: "The three major character-building institutions in human society are the home, the school and the Church — and the last two can do nothing well without the first. It is in the home that the foundations of character are laid; it is in the home, as in a greenhouse, that those most necessary virtues get their start which can afterward be transplanted to the wider field of the world."

"Two people loving each otherso much that they do not desire to love anyone or anything else in the same way, and throwing around their growing children the abiding security of a faithful family — that is a Christian home, and it is the source and main spring of all those qualities on which the strength and integrity of a healthy society depend."

The basic social unit is the family. As the numerous springs on the hillside determine the nature of the stream, so the homelife of a people to a marked degree conditions the nation. The old proverb still rings true: "As goes the home, so goes the nation."

Rev. F. B. Weyand said of the home: "The home is the great heart from which the arteries of life or death empty their sustaining or

destroying powers into the social, moral and political economies of the world. Destroy the home and all institutions and appliances of civilization collapse and fall into ruin."

Have you ever paused to realize that your home is of such importance? Every home occupies a pivotal place in the economy of the world; the home is the heart of civilization. No community, state or nation rises any higher than its homes, nor sinks lower than its homes. The home is the center of resources for all institutional life. From the home the state gets its families, the Church its worshippers, the schools its pupils and the nation its soldiers.

We all agree that at its best it is the most attractive and the most pleasant place on the face of the earth. Unfortunately, not all homes are good homes. Good homes do not just "happen." Rather, they are the result of thoughtful preparation, of courageous management, of Christian parents who have used them as fields of service for life. But when the servants of the home lose their vigilance, through preoccupation with the many opportunities which our present society affords, good or bad, and the latter far outnumber the former, not only the home itself deteriorates but every scene of life is affected.

Present social conditions reveal that the once sure foundations of society are no longer so

ure. Something has happened! Who or what to be blamed?

Most of the evils of the world today can be traced directly to bad homes; for it is here that they are born, and nurtured, and started on their way into society. Through various channels we are informed: that our country has an annual crime bill in excess of sixteen billions of dollars; that every twenty-two seconds a major crime is committed; that out of every four or five marriages one is dissolved; that there are twenty-six million children without a Sunday Church School connection; that there are sixty million parents without a church connection; that in a state penitentiary questionnaire circulated among over 4000 inmates revealed that not a single one knew the Lord's Prayer. Again we ask, who or what is to be blamed?

It is, of course, impossible to give all the answers. The times are abnormal and old measuring rods have been dropped. No man would dare say that this particular event, or that particular condition, has brought on the bad state of affairs. But surely at this season in which we have been wont to honor mothers, it is not impertinent to suggest that mothers who remain in the home with their children are far more valuable to the total welfare of the school, the church and the country than are those who desert their homes for any other cause, good or bad. This would seem to be the obvious course of womanhood following her seeking of the marriage relationship, to fulfill, to the best of her ability, the function of womanhood — motherhood.

When God made Eve, he not only gave Adam a companion, a wife, but He also gave him a home! A little boy was asked, "Where is your home?" to which he replied, "Where mother is." There really is only one natural place for mothers, and that is in the home, where there is no substitute for her. Here she stands as the great teacher and trainer for life. Whatever is learned under her tutoring remains with us for life. Behind every great and noble citizen, there stands the influence of a loving mother. Benjamine West breathed, "A simple kiss from my mother made me a painter." James Garfield, on the day he became president of the United States, said, "Mother, you have brought me to this." Whatever a man is, he generally owes to his mother," said Michael Angelo. "The future destiny of the child is always the work of the mother," remarked Napoleon.

Following are excerpts from a statement made by a mother who had an understanding

of her responsibility: "We mothers are important members of the family, but we are not its center. Jesus Christ is the center of the Christian home. When I think what Jesus has meant to our home, I realize how all of us have failed. We need Him so much. I feel that we mothers have a great responsibility in making Him central in our homes . . . I want to understand my children through studying their reactions in the many situations that develop in the home . . . I must try to understand and appreciate my husband and his work . . . We mothers must share in children's play. I think we cannot begin too early to read the finest stories and to sing the best songs. I must help my children choose their reading materials, select radio and recreational programs and accept tasks that stimulate their growth . . . I must study my Bible, pray often. I feel that family devotions are my responsibility . . . The house is under my control. Everything in it and all that occurs there creates an atmosphere. A clean house, well-prepared meals and a cheery welcome help set the stage for the follow-through that makes family life Christian . . . My ambition is to be the kind of mother of whom Jesus himself will be proud." What a wonderful instrument a mother is in the hands of the Almighty. Through her life, God speaks to us all.

If our nation is to return to decency, it will not be the result of new laws; it will not be because of the teachings of universities; nor by the outcome of a multitude of findings of ashrams, conventions, conferences and retreats; rather, it will depend on the improved character of our homes. There the potters of life, mothers, must serve.

The world of tomorrow is being shaped by the motherhood of today. The *tomorrow* of life will *owe* more to the *mothers of today* than to any other force or institution. Motherhood is still the most potent force in the world. God, therefore, has placed a heavy responsibility upon motherhood. In the great majority of cases mothers have always accepted their responsibility. Sometimes, in the press of preoccupations, this significance is lost to view. A little time to be quiet, permitting the still small voice a chance to speak, will work restorative wonders. Enterprise is rendered negative if the primary function of womanhood, which is motherhood, is defeated.

The most beautiful word in the English language is mother. That is true because of

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The Editor's Columns



Mirror On the Wall

EAGER TO SEE HER BEAUTY the ugly old witch asks her magic mirror "Who's the fairest one of all?" Yet there she sees not herself but little Snow White. This old fairy tale has a meaning for all who look into the Spiritual Mirror of the Word of God, that truth-telling mirror in which you may see a faithful reflection of your inner self. And when you honestly ask "Who's the Fairest One of All?" you see Jesus only.

A KIND PROVIDENCE, some say, gave man the gift of self-deception. That is not a gift, it is a curse. Providence never lies; never until we face the truth that apart from God we are accursed, never until then do we cry "God be merciful to me, the sinner," never till then is the curse turned into a blessing.

ABOUT THIS TIME OF THE YEAR most folks discover themselves to be spiritually defiled, bedraggled, sin-cursed and in need of washing "in the Blood of the Lamb." "All the winter of our sin long and dark is flying" —right into our faces! Unlovely we look, unlovely we are, and we ought to feel shame. That is, of course, unless we are so hopelessly self-deceived that we say we have no sin and the truth is not in us.

TAKE A GOOD LOOK AT YOURSELF in the Lenten Mirror of Truth. No magic mirror is this; it tells nothing but the truth. It can make a strong man weep to see himself as he really is. Counterfeit presentments of joy and gladness at the haberdasher's, cosmetics that paint a semblance of beauty to hide the ugliness within may deceive others. But how wan, shrivelled, emaciated, hag-ridden with fear, sick, and ready to die we appear beside the Altogether Lovely, the Lord of Life and Glory!

WORST OF ALL, not admitting our spiritual ugliness nor craving to be clothed with the beauty of holiness but denying the God who alone can change us from what we are to what we ought to be — that is to dwell in the shadow of death. That is to go where the worm dieth and the fire is not quenched. And you don't have to wait till you die to get there. For God-hating souls hell can be a place very much like our home town.

THEN HEAR THE GOOD NEWS! Use your Lenten Mirror. Look away from all repellent reflections and look upon Him who is our beauty and our glorious dress. "Midst flaming worlds in these arrayed, with joy shall I lift up my head."

"Behold, we go up to Jerusalem," "and we all, with unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord."—*P. W. Roth.*

The Greatest Verse

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the greatest verse in the Holy Bible. The great Reformer, Martin Luther, called it, "The Little Bible."

It is greater than the verse of creation: "In the beginning God created the heavens and the earth," because it brings something greater into the world than even the creative words of God.

It is greater than the verse of Providence: "The Lord is my shepherd: I shall not want." for providence is only one of its manifold aspects.

It is greater than the verse of Comfort: "Come unto me, all ye that that labor and are heavy laden, and I will give thee rest," because its message is not merely for the weary but for all others as well.

It is greater than the verse of Immortality: "In my Father's house are many mansions. I go to prepare a place for you." For its theme deals with time as well as with eternity.

This verse embraces all these verses and a thousand other precious passages in both Old and New Testaments. It is a verse forecast by a great Old Testament prophet; it is a verse summarized by a devout New Testament apostle. The forecast was by Jeremiah: "Yea, I have loved thee with an everlasting love." The summary was by John: "God is love."

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have ever-

lasting life." This verse reveals a love too deep to be fathomed. It raises love beyond the fifth degree and makes it the word resplendent in the more than a thousand languages into which the Gospel has been translated. I do not think that Nicodemus comprehended it when Jesus spoke to him, but he must have pondered it deeply on the way home. I know we do not comprehend it even faintly as we hurl hatreds at races, nations, classes and people by press, radio, television and tongue.

The verse brings an invitation too broad to be circumscribed. "Whosoever" removes racial lines, favored nation clauses, certificates of previous good conduct. This invitation came to a despised publican like Matthew, an outcast woman like Mary Magdalene, and an avowed enemy like Saul; and used them all to promote love in the world. It still works the same way with the same people.

This verse pictures a salvation so simple so secure as not to confuse either a savage or a child. "Whosoever believeth in Him shall not perish."

This verse uncovers a life too long to be measured with any tape line on earth. "Have everlasting life." It is life with every dimension.

As the Parthenon-crowned acropolis marks Athens for the traveller arriving by sea or by air; as the low coned crater of Vesuvius distinguishes Naples from all other cities; as the tall, rugged man-made ranges of skyscrapers is the unmistakable symbol of New York, so the presence and power of a love which faithfully reflects the incomparable love of God for us — such is the unmysterious mark of every true follower of Jesus Christ — the imperfect personification of a God who is perfect love. —*Charles Haddon Nabers.*

"WHEREAS I WAS BLIND, NOW I SEE"

To be exact—I was blind up to the age of forty-seven. My sight was good through all these years, but I was blind as a bat to the principle of giving. I went to Church periodically. Occasionally I read my Bible. Appeals for money, to worthy causes, came in my mail. I closed my eyes to every one of them, and turned a deaf ear to any advocacy of sharing in helping the needs of others — I was indeed blind, and yet my sight was not impaired. At this particular stage in my life I was earning five hundred dollars a month. Then there happened to fall into my hands a book, entitled — "Tithing — A Starter In The Glorious Journey of Giving," written by the Rev. William Porkess, D.D. This was in 1935. If I had been struck by lightning the shock could not have been greater — "There fell from my eyes as it had been scales." I saw clearly — and for the first time, that the principle of giving was even more important than the practice of praying. In fact I felt the latter would be futile unless I became a tither — I therefore, obeyed, and from that year to the present time I realized the author of the book that had opened my eyes was not playing on words when he selected the title that he did. In that remarkable book there was one sentence that stuck in my mind ever since — "Christ would put His hand into your pocket, but when He does it is to enrich, never to rob." As the years increased so did my income, and now I find myself giving considerably more than the Scriptural tithe to the

work of the Church and to other philanthropies, but it all began with the tithe as a basis.

Since I had my eyes opened nineteen years have gone by. Long ago my visits to the Church ceased to be periodical, for I worship regularly. The Bible has become, not a book but the Book. Prayer is a daily impetus to me, and Christian service is a must and at the same time a joy. When I recently learned that the author of the book that had revolutionized my life was living in New York, I called upon him in his apartment. He welcomed me into his attractive study, and while talking with him I noticed on the wall nearest to me a framed canceled check for ten thousand dollars, dated July 28th, 1953, given to Columbia Hospital, Wilksburg, Pennsylvania. Underneath this check were written, in his own hand-writing, these words — "Receiving this substantial sum was an exceptionally pleasant experience. To give it to Columbia Hospital, Wilksburg, Pennsylvania, was the "Crowning Joy" of all my joys. Now I know — in the deepest sense, the meaning of our Lord's superb saying — "It is more-blessed to give than to receive." I watched this Hospital — at close range, for thirty years, minister unto the sick, many of whom were without means." So profoundly touched was I that I asked for permission to make a copy. The Donor smiled a gentle smile and said nothing. I regarded it as his consent. He had no idea what I was

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THE CHURCH *at* WORK



"Here I Am: Send Me"

This is the season of the year when uncounted millions focus their thoughts on the mission of Jesus among men, to teach, to pray, to heal, to give His life on the Cross, and return from the grave to make himself known to those who would understand.

Every Christian should read Harold W. Ruopp's article, "HE TOOK IT UPON HIMSELF," in the March 18, 1954, issue of *Christian Advocate*. Men and women who profess to be Christians — followers of Jesus of Nazareth — must learn that the Christian faith is one of *doing* His Word among men, rather than sitting comfortably in pews as guests and onlookers, listening to hymns and sermons on what others did. Harold W. Ruopp focuses attention on John Wesley, Martin Luther, Abraham Lincoln, and others, who were ready and willing to follow Jesus in His willingness to accept a commission and carry it out, even to giving His life, by their willingness to say, "Here I am: send me." Your local library and local pastor of the Methodist Church will be glad to make the article available to you.

Proclaiming Glad News

Two handbooks for those who need *inspirational* help in building sermons proclaiming "the glad news" are just off the press—

1. "Proclaiming the Good News," by Bishop Wm. C. Martin, 64 pp., paper bound, 4-chapters:

1. A Good Day for Evangelism
2. This Is Our Gospel
3. Preaching the Good News
4. "Whereof We Are Witnesses"

2. "The Christian Hope," by Bishop Wm. T. Watkins, 80 pp., paper bound, 8-chapters, with emphasis on HOPE as related to *Faith* and *Love*, key words in the Gospel.

There is no price indicated, but inquiries received from subscribers will be sent on

promptly to TIDINGS, Evangelistic Literature, Publisher.

1954 Summer Schools —Pastoral Care

Affiliated with and approved by Institute of Pastoral Care, Inc., Massachusetts General Hospital, Boston 14, Mass., six and twelve week courses in Clinical Pastoral Training will be offered during the summer of 1954. Write to address in this paragraph for information.

Quickee Radiators

We are advised that you can turn an ordinary pipe of your heating system into a radiator by enclosing it in a set of aluminum-coated fins now being produced by a Massachusetts concern. The fins are said to come in sections 4½-feet long, and wrap around the pipe without tools, thus help to radiate the heat into the air, for instance in an extra Sunday School room, or where temporary partitioning may interfere with heat-flow, or work-rooms, garage, etc. Inquire at your local Plumbing and Heating Co.

Experience

In any field of endeavor there is no substitute for experience. With the possible exception of the parachute jumper, who must achieve perfection on the first try, we all gain in wisdom and knowledge through experience.

We must all start to gain experience somewhere. The budding surgeon must perform his first operation on someone, but he does so only after long hours of study and assisting in the operation room and then only under the watchful eye of an experienced instructor. The lawyer must try his first case for someone, but he usually prepares for it under the tutelage of a senior member of the firm. Experience imparts to both confidence and skill.

—Phil Mann, in *New York Trade Review*.

Adult Leadership

The presence of older people in our communities and what can be done to understand them and work more satisfactorily with them, is the central theme of the May issue of *Adult Leadership*."

The materials, prepared with the consultation of Dr. Wilma Donahue of the Institute of Human Adjustment at the University of Michigan, are directed toward people in professional or leadership capacities, whose work brings them in contact with older citizens.

Clark Tibbits and Wilbur Cohen spell out some of the issues which underlie programs for older people, and give a clearer picture of why these problems are becoming acute in our present day. Mary Hollis Little, experienced in this area of society, helps readers to understand what needs of older people can be met through programs which our organizations carry on.

Many organizations are finding that they can make profitable use of their older members as active contributors to their programs. Family difficulties and what can be done to improve these are discussed by Dr. Mabel Ross.

ADULT LEADERSHIP magazine is directed toward persons in professional and leadership positions, helping them to improve their effectiveness as leaders. It is published by Adult Education Ass'n. of the USA and is supported in large measure by the Fund for Adult Education, an independent organization established by the Ford Foundation. Write to *Adult Leadership*, 743 North Wabash Ave., Chicago 11, Ill.

Think About It!

The matter of advertising or announcing activities and goals, appears to be a wise one. As for the matter of collecting more and more money for this purpose, there are always those who get a little *over-zealous* about such things.

There is a certain point at which people must stop in their *giving*, unless they too, want to become recipients of the giving. It has always been my thought that from an economic standpoint, churches should curtail some of their activities temporarily and devote some of this money toward advertising. If advertising does its work, then the same amount of money or more will come in from the additional church-goers that the advertising brings in.

Along with the advertising, I have always felt that there is not enough simplicity in the church, and that too much unnecessary ritual is one of the things that keeps many from attending, even though they feel they should attend. For one thing, ritual that a stranger does not know, embarrasses the person. God, in my opinion, may be found anywhere at any time and ritual has very little to do with it.

Perhaps *less massive* Churches, and more small ones would be part of the answer to the matter of Church Attendance.—*Wm. R. S., California.*

Cigar Box Makes Simple Doll Bed

"When the children's toys have lost their glamour, or have just lost in the battle for existence, try this for a pick-up," is the suggestion from Dallas, Texas:

Attractive doll beds can be made from a cigar box, with spools for legs and clothespins for the four posters. Paint the bed, add a ruffled pillowcase and bedspread and a dust ruffle; an inexpensive doll, dressed in a nightgown, and the result is sure to bring on renewed interest.

This should contain a practical idea for a group devising plans and useable ideas for "things to create" for a bazaar.

Service for The Blessing Of a Home

"This service was used March 13, 1954, for the new home of Mr. and Mrs. Harold Snyder, Nazareth, Pa.; Mr. Snyder was our church organist for eleven years, and now serves Holy Trinity Lutheran Church, Bethlehem, Pa.," writes Rev. W. A. Kuntzleman, St. John's Lutheran Church, Bath, Pa.:

SERVICE

P. In the Name of the Father, and of the Son, and of the Holy Ghost.

Res. Amen.

P. O give thanks unto the Lord, for He is good:

Res. For His mercy endureth forever.

P. Lord, Thou hast been our dwelling place

Res. In all generations.

P. Except the Lord build the house.

Res. They labor in vain that build it.

P. Glory be to the Father and to the Son and to the Holy Ghost.

Res. As it was in the beginning, is now and ever shall be, world without end. Amen.

* * *

PRAYER POEM

Bless each corner of this house

From cellar to the roof;

On every part outside and in

Let Thy favor rest in truth.

Bless the hearth and bless the board

Let rich Thy bounty fall

On everyone, who dwells or comes

Within shadow of its walls.

Bless the doors as they open wide

To stranger, friend, or kin;

The windows shining clear and bright

Letting sun and starlight in.

Bless each and every sturdy wall

The roof-tree strong above;

Within let joy and peace abound

And in each heart Thy love.

PRAYER:

Gracious and ever living Father, whose mercy endureth forever, accept our praises and thanksgiving for enabling thy servants to fulfill this fond dream of many years, to live in a home, the fruit of their efforts and labors.

Most gracious Father, we humbly invite Thee to enter and abide in this home at all times.

Blest and dedicated be every room and may Thy choicest favors rest on everyone who dwells herein.

May the atmosphere be bright with the radiance of Thy love and move every member of this family to realize that God dwelleth here.

Strengthen the members in the dark hours and help them to understand that all things work together for good to those who love Thee.

May this home ever be a gateway to heaven where Thy servants may find strength, solace, rest, relaxation, peace, and joy, so that they may exclaim with Jacob of old, "Surely the Lord is in this place."

To Thee, Father, Son, and Holy Ghost be all the honor and glory forever and ever. Amen.
BENEDICTION.

Responsive Service of Dedication

To the glory of God, our Father, by whose grace and inspiration this addition to our house of worship and training was accomplished, we raise our hearts and our voices in thanksgiving, praise, and humility.

Assembled here in our capacity as a congregation of believers in Jesus Christ, we shall have to give attention and sober thought to the purpose, maintenance and use of the visible and outward church bearing His Name, because it is important; let us emphasize and remember, however, that the *outward* is ever a symbol of the *inward* and invisible, which is of far greater importance and significance. A jewel case is valuable only because of the jewels within.

Accomplishments without buildings, equipment, books, methods of travel to bring us into physical communion here, would be slight; still, let us remember always that these priceless and God-given things are serving their purpose only through growth in wisdom and understanding of His purpose in life for each one of us. Just as a house is dead without a tenant, so our bodies are dead without the *spirit* which gives the eye its brightness, the voice its tenderness, the tongue its expression of love and understanding. Because our church is made up of individual people, children, young people, adults, each with individual interests and promise —, we must bear in mind always, and dedicate this building, its purpose and use, to the great aim for which it was created—

Congregation: To His glory and purpose for each one of us, we dedicate this building.

Pastor: The Church of Jesus Christ has manifold duties and responsibilities in our day, all of

them important in a way, because they promise greater things to come, but—let us remember always that it is the *promise of greater things* that is important, just as John the Baptist heralded the coming of Jesus, Teacher and Saviour.

Cong.: To His Name and message of Salvation, we dedicate this gift of Thy love.

Pastor: Help us, Dear Lord, to cherish and use this new building and what is contains for the purpose it was made possible through Thee, and thus allow the fire of the Holy Spirit, though out of sight, to lead us in every prayer, every lesson, every meditation, every hymn of joy and praise, and every greeting of child or neighbor.

Cong.: We ask in Jesus' Name, Heavenly Father, for Thy leading and purpose in our use of this building.

Pastor: We need little exhortation to look and remember the things about us *which are seen*; we do need to be urged toward constant *awareness* of things which are not seen, in our mission in life as members of the priesthood of believers, and we pray for constant vigilance in doing that which Thou hast commanded Thy followers to do.

Cong.: Help us, dear Lord and Saviour, to dedicate ourselves in the use of this building in Thy Will, both in the realm of the seen and the unseen.

Pastor: Let Thy Word be to each one of us as the warp is to the woof, in the teaching of those who "come seeking" a new hope, forgiveness, and light, interlacing Thy Will and purpose for each of Thy children, thus bringing forth a fabric and character of strength, light, and beauty.

Cong.: To this end we dedicate this building and our individual efforts.

Pastor: Grant us, Dear Lord, the blessing of *awareness* of Thee and the leading of the Holy Spirit, every hour of our waking-day, and use us as Thou wilt in bringing about Thy will among the members of this house of God; teach us to follow Thy leading toward the end Thou hast ordained, as the mariner uses his sextant to determine his position and direction on the pathless sea in order to reach a desired destination.

Cong.: In Thy Name, we dedicate ourselves to this purpose toward the well-being and renewed hope of all our members here, and of every believer in Thy Word throughout Thy kingdom on earth.

Let us Pray: "Our Father, who art in heaven . . ."

* * *

A Creed and Pledge

For Teachers, Parents, Pastor and Students.

I BELIEVE in every person—child, young person, adult, or aged—as worthy of God's love, and whom Jesus came to teach the meaning of Life.

I BELIEVE in exercising the privilege of every Christian-believer to make known to all who will hear that Jesus gave His life for the salvation of *all* who will BELIEVE in HIM, and DO His will among men.

I BELIEVE in accepting God's will, made known to me through the grace and power of the Holy Spirit, as guide and pattern for all I do, or hope to do, especially that of making known to those about me, in deed, word and thought, the fact of God's love for *all* His creatures.

I BELIEVE in accepting the great challenge of thinking, talking, and believing well of everyone with whom I come in contact, every hour of the day,

and striving to encourage each and every person to think well of himself or herself,—which can be achieved through the grace and love of God, and the power of the Holy Spirit working in and through me.

I BELIEVE in holding in my heart and mind, continuously, the thought, need and presence of those who are handicapped through illness, accident, sin, selfishness or carelessness, striving through the power of the Holy Spirit to help them in overcoming their individual handicaps and shortcomings, every drawback that may keep them from knowing and accepting God's love and the immeasurable bounty of grace and understanding, open to everyone who will rest his trust in Jesus Christ, and accept the help and guidance of the Comforter whom He promised to send to all who will allow after Him.

I BELIEVE in the Christian Church, founded by Jesus Christ, as the chief source for continuous growth in spiritual growth through learning, doing, teaching His Word, communion with God in worship, contemplation and meditation,—listening for His voice, even as Mary chose to do when Jesus visited at the home of Martha, Mary and Lazarus. Fellowship, Meetings, Devising Plans for a coming day,—all are necessary and of value, but cannot be offered as a substitute for the real and actual purpose of the Church,—that of demonstrating my faith in Him, seeking forgiveness for sins, praying for strength to overcome weakness, and learning His will for the coming hours. I hereby pledge anew my desire to use the house of God in the manner it is here to use,—worship to God, communion and nearness to Him whose love for me has demonstrated on the Cross of Calvary, and consummated through His Resurrection from the dead, and return to the Father "to prepare a place for me."

I BELIEVE the right spirit in dealing with others is more important than equipment, buildings, schedules, funds, and that *deeds* before others, and love for others will overcome and supplant the lack of all physical assets, and win over them to the glory of God.

I BELIEVE, Heavenly Father, that this faith of mine can become a living demonstration of the love of God the Father, the Son, and the Holy Spirit, the life of a believer, if through Him we can hold fast to this pledge of faith to seek His will, and life everlasting. Amen.

Relief Job Abroad

Rev. R. Norris Wilson, Associate Ex. Sec. of Congregational-Christian Church Mission's Council, returned from a trip to Europe and the Middle East, prior to the meeting of the group in Cleveland, O., January, 1954, and reported as having credited American churches with a good and economical job of participating in relief and reconstruction operations in Europe and the Middle East.

Strong Nation

"Adult delinquency" was blamed for the failure of children today to meet the "storms of life" by Dr. Reuben K. Youngdahl, pastor

of Mt. Olivet Lutheran Church, Minneapolis, speaking before congregation of Holy Trinity Lutheran Church, 75th anniversary program, Buffalo, N. Y. "This Faith Tremendous" is the anniversary theme, and Dr. Youngdahl emphasized his concern that parents today are not giving their children what their parents gave them," in the realm of moral and character training, and assuming responsibility. He urged "that every Christian pledge himself to become a *home-town missionary*, and that family prayers be made an integral part of home life."

"We, as Christians, hold in our hands the only medicine that can cure the world's ills. Take Christ out of the stained-glass windows into the streets, the schools, the shops, the homes. Only when the laymen of the church recognize and assume responsibility as missionaries—will the dream of God come true," said Dr. Youngdahl. "We need to do more than say each morning 'I believe in God the Father Almighty;' we need to believe what we are saying. Lip confession is one thing; demonstration in living another."

The Grace of God

"The grace of God abounds for those who join with Him," said Bishop John S. Stamm, former president of the N.C.C. He described the grace of God as "that attitude of mind and heart which makes it possible for man, in penitence, to turn to God; the mysterious healing balm with which nature mends wounds of the flesh."

"Not only are we saved by the grace of God," he continued, "but we are restored so that our lives can be re-made; erasing barriers among men, removes barriers of race and color, and creates new fellowships among men."

Sleeping Congregation:

Because God caused a deep sleep to fall upon Adam is no reason why the Church should lull sinners and saints to sleep with mere bed-time stories.

A survey made in a mid-western city revealed the fact that two-thirds of the advertised sermon subjects concerned theological and similar themes which were settled in the 16th and 17th centuries. At the same time the really personal and practical, the group and social problems of that same city, excepting prohibition and evangelism, remained practically untouched. Then we wonder why the masses don't crowd our pews.

"And Jesus wept." — JJP

Sharing Our Blessings

Lutheran World Relief shipped a record total of 21,840,258 pounds of food, clothing, medicine, and other supplies overseas in 1953. During the last 13 years, Lutheran World Action appeals have raised almost \$37,000,000 among the 10,000 local congregations affiliated with NLC bodies.—Watchman-Examiner.

Social Security for Clergymen

A number of letters have come to *The Expositor*, asking about the status of this question, and we suggest that readers inquire of their own denominational headquarters, and their own local representatives in the Congress, where this question must be settled for the present. It is a wide-open question at the present time. We are told there are several bills up before Congress at the present time to extend the coverage to clergy. Rev. Dr. Roswell Barnes, National Council of Churches is quoted as saying, "It's an involved subject, historically and psychologically."

A striking aspect of the question has been the almost complete about-face recently in the general attitude of churches toward such pensions — from opposition to qualified support.

We are told that 14 denominations have gone on record as favoring some form of government pensions for retired pastors; President Eisenhower has recommended such pensions "on a voluntary basis." Questions involved in the whole matter are "the fear of any state tax on the church itself, as a precedent," and "the idea of the Church, as such, accepting money from the state."

Moore Offers Choir Robes Made From Chromspun Yarn

The E. R. Moore Company of New York, Chicago and Los Angeles, has just announced their *Wonderloom* — a new fabric made from Chromspun yarn.

One of the significant advantages of Moore *Wonderloom* is its enduring color. Color permanence has been achieved by adding dye while the cellulose acetate is still in the liquid stage — therefore the color becomes "locked" while in solution, *before* it becomes yarn. This is a development of the Tennessee Eastman Div. of Eastman Kodak Company, after 12 years of research.

Fading from any cause, as a result, is no longer a problem. Colors remain *fast* for *fabric-life* against sunlight, perspiration, dry cleaning, impurities in the air, and water spotting. Reportedly long-wearing, silklike and lightweight, choirs in need of new ROBES

will find *Wonderloom* the freshest fabric discovery of this "Chemical Age."

A *Wonderloom* Fabric Selector with 14-different color swatches is available from the Moore Company. Write the Moore office nearest to you; see page 142, Where to Buy, showing Choir Robes and page numbers for details. Let us emphasize that you will find the Colors bright and enchanting.

Salute to Youth!

Like a welcome breath of spring, the AP sends the following item from Shrewsbury, Mass., to take the spot-light off the constant references to delinquencies:

"Shrewsbury High School's Robert A. Sargent—6 ft. 5 in., 245-pounder,—really looms big in the community's teen-age activities.

This 17-year-old is on the varsity football, baseball and crew squads, president of the senior class, president of the First Congregational Church senior S. S., sings in the choir and is treasurer of the Hi-Y Club.

Let's search out the constructive and right things for which the majority of young people work, in every community over this great land, and emphasize it in local papers, on the radio, in sermons, church and school bulletins, and national publications. This will help to turn the tide of the constant flow of publicity regarding the relatively small number of young people in any community who "join the wrong team."

Let us stand back of our young people in their constructive aims!

Ask for Catalogs

Expositor readers planning new Church buildings, Religious Education or Fellowship Buildings, Parochial Schools, or serving on boards for Homes for Aged, Orphans, Hospitals, or plans for improvements, purchases of Organs, will do themselves a good turn by asking for help from ADVERTISERS on items available, specifications, catalogs, prices.

Advertisers present their products in *The Expositor*, because they believe ministers either make purchases, or serve on the purchasing committees, thus will consider products from those who help to make *The Expositor* a monthly visitor-and-assistant in your pastorate.

If you send information about your plans to *The Expositor*, East Aurora, New York, or a list of items on which you are seeking information, your inquiries will be relayed to reliable companies promptly, and you will receive the information you seek; catalogs and prices, as soon as your needs are specific. When you permit *Expositor* advertisers to serve you, you are in turn serving your much-loved *Expositor*, thus keeping it coming.



The Pulpit

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I HAVE OVERCOME THE WORLD

CLARENCE EDWARD MACARTNEY

Text: *John 16:33.*

AS HE looks around upon His disciples, Jesus says, and let it be remembered, this is the last word of His public teaching, the summing up of all that He had done, of all that He has taught the disciples—"In this world ye shall have tribulation. But be of good cheer, I have overcome the world."

This was the word spoken on the eve of Christ's death and before His resurrection; but after He had died on the Cross, and after He had risen again from the dead in triumph over sin and death, His disciples realized how true it was what He had said, "I have overcome the world."

When you try to put into words, into a sentence, the meaning and thrill of the Easter Day and the Easter message, that, I think, is as near as you can come to it. It is the belief that Christ overcame the world; the conviction and the joy that here is One whom the world could not conquer; that truth is mightier than error; that right is stronger than wrong; that love is stronger than hate; that life is stronger than death. Because this is so we can have hope and be of good cheer.

Christ Has Overcome the World

Christ has overcome the world, meaning the world in the sense in which He often used, and His apostles, too, the world as the incarnation of, the organization of, the manifestation of all those powers and forces which are opposed to God and the Kingdom of God; and that we mean when they speak of the world, the flesh and the devil." Just at the moment when that world, apparently, was about to gain a final victory over Him, Jesus

Over Falls, Pennsylvania

said to His disciples, "Be of good cheer! I have overcome the world."

The world today is in a backwash of pessimism. When our armies were marching steadily across Germany and winning battle after battle, our hearts thrilled with the great tidings, for we knew that victory could not long be postponed; and when that victory came, the earth resounded with shouts of jubilation. It seemed that the very strongholds of Satan had fallen. But today that tide of rejoicing and enthusiasm has ebbed. We are confronted anew with the fact of untamable, unregenerate, unteachable, and, so far as natural forces are concerned, unchangeable human nature. We realize that the war and the great victory have not changed that nature. Neither has it changed the personality and nature of the nations. We go ahead making the mechanical plans for the structure of international peace, but with no great confidence in it, for we realize that there looms on the world's horizon as a menace to peace and good will and the Christian conception of life, another nation which may well be more formidable and dangerous than the one just overthrown. Thus men are swept into a backwash of disillusionment and pessimism and dismay. They look only for the recurrence of what has been; the same untamed and unregenerate world, the emergence of what the Apocalypse calls the "Beast," in truceless conflict with truth and righteousness. That is the world situation today.

But that is not the message of the Resurrection Day. The Easter message is a message of hope, of victory. It tells us that Christ has overcome the world, that the world was conquered when He died on the Cross and rose from the dead. With all the authority of Calvary and the Resurrection back of Him, Jesus

says, "Be of good cheer, I have overcome the world."

Christ Has Overcome the World for You and Me, and in You and Me

Christ has overcome Sin. We must not relate the Resurrection, as we are wont to do, exclusively to the assurance of immortality and the life to come. It is that indeed. But it is more than that; and before that it is the assurance and proof of God's victory over sin. That is what the Apostle meant when he said that Christ died for our sin and rose again for our justification. The resurrection was the proof that He was the Son of God, that His death satisfied the justice of God, breaks the power of sin over us, takes away its stain and brings us back to the family of God. "If God then be for us who can be against us? Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Christ has overcome Death for you and me. He overcame it, first of all, for Himself, and in doing so overcame it for you and me. Among all the records of the resurrection morn, I think that which stirs me most is what is recorded there in St. Matthew's account of that great morning. "The Angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." "And sat upon it!" Complete and overwhelming conquest!

Death is not an easy foe to conquer. He is well named, the King of Terrors, the Prince and King over all other enemies of man, and well named by the apostle, "The Last Enemy, which is Death." Death is the last enemy which you meet. When all other foes have been routed or disarmed, or vanquished and driven from the field, death still remains, armed to the teeth, unchanged. In the world's battle against God, Death is the world's great reserve, its last and most trusted champion.

Man has no armor with which he can meet this foe, either of offense or defense. No weapons formed against death shall prosper.

"There is no armor against fate.

Death lays his icy hands on kings;

Sceptre and crown

Must tumble down

And in the dust be equal made

With the poor crooked scythe and
spade."

With one blow of his arm death puts an end to human enterprise, and achievement, and extinguishes the lamp of the closest com-

munion and the sweetest affection. Death reigneth!

How great, then must that victory be in death is conquered. But Christ says, "Be of good cheer, I have overcome the world. I have overcome death! But you ask, How is that? How did He overcome death? How did He "abolish death?" Do men not still die? Yes, they still die; but the believer dies in the arms of Christ. He dies in hope of a blessed immortality. Who is there this morning who standing by the side of the Christian dead, has not felt the ring and triumph of that great cry, "O Death, where is thy sting? O Grave, where is thy victory?" Wherever thy sting is, O Death, wherever thy victory is, O Grave that sting cannot be felt here. That victory cannot be celebrated here, here, in the passing of this soul, who has trusted in Christ and for whom Christ has overcome the world.

This, then, is the message of the day. I was to his friends and disciples, and after the faithless among them had gone out, that Jesus said this, "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." You all have your own world to fight against and to overcome. You have your sorrows and your grief. Death takes no vacation at the Easter time or at any other season. You have your burden to bear. You have your weaknesses of the body. You have your temptations which at times may seem too strong for you. You have your doubts. You have the scar and taint of past failure and sin. You have your unknown tomorrows, and you have the last enemy to face. But if you love Him and trust Him, if you are determined to be faithful to Him, Christ says to you, "Fear not. These things will not be too strong for you. They cannot conquer you. Be of good cheer. I have overcome the world!"

Can Christ say that to you today? He can say it only to those who have repented of their sins and have put their faith in Him. How many will the celebrations of these last days, how many out of the multitudes who have taken part in the Good Friday and Easter commemorations, turn to the Lord? How many are going to be more faithful, more loyal to that Christ whom they have confessed? How many are going to confess His love before men? That, after all, is the test. Have you done that? If not, is it not high time to do it? There is Christ in the beauty and majesty of His Resurrection. He would like to say to you, too, what He says to those who believe Him and trust Him and follow Him. "Be of good cheer, I have overcome the world!"

The Reason for Christ

H. G. BRUEGGEMANN

Text: 1 Tim. 1:15—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief."

OUR text, in an almost casual but nevertheless very convincing manner, speaks of the pre-existence of our Lord Jesus Christ. "Christ Jesus came into the world." In other words, He was, before He came! As He, Himself said: "Before Abraham was, I am." The Son of the living God, who together with the Father and the Holy Spirit, has existed from before the foundations of the world, at Bethlehem, "came into the world." He left His throne in the realm of eternity and entered Time, and His birthday as a human being is marked on our calendar in red. He "came into our world," as a Human Being capable of hunger and thirst, subject to sorrow, to pain, to death. Here is the miracle of miracles, the incarnation of God in Christ. This strange and marvelous expedition of God from His heavenly throne to a manger in Bethlehem, — what was the real reason for it? Our text tells us that "Christ Jesus came into the world," but its main purpose is to tell us the reason for His coming. And that is the subject before us today: "The Reason for Christ!"

"Christ Jesus came into the world to save sinners!" That is the reason! It is true, the Lord, during His brief stay upon our earth was engaged in varied activities. He stilled the tempest, and taught the Golden Rule, and healed the lame and the blind. But so far as the primary purpose of His coming is concerned, these activities were of secondary significance. He did not come into the world to still the tempest, or to teach the Golden Rule, or to heal the sick. He came into the world—to save sinners! The Lord Himself repeatedly made it plain that this was the reason for His coming. "I came to seek and to save the lost." "I came to call sinners to repentance." "I came to give my life a ransom for many." "I came not to judge the world but to save the world." When He faced the cross on which He must sacrifice His life for the sin of mankind, He said: "For this cause came I unto this hour." Through His ministry in many ways He demonstrated that He was the Friend and Savior of sinners. The very name that

He was given indicates the reason for His life and death: "She shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." That is the Reason for Christ!

If Christ Jesus had to come into the world to save us from our sins, then we must have been in grave danger from our sins. If the Son of God had to make this unimaginable condescension of being born in a manger, and of dying on a cross, to save us from our sins, then it is fair to conclude that our condition was desperate. Even though we acknowledge that sin is a transgression of God's Law, we are complacent about our sinful condition. While we are quick to denounce moral pride, and more than ready to confess our lack of moral perfection, we often seem alarmingly indifferent to the grievousness and the deadliness of our sin, and often seem totally unaware of our own helplessness and inability to avert our doom. If you were suffering from some dread physical disease, tuberculosis, cancer, leukemia, you would not accept that fact with complacency. Sin is a disease far deadlier, far more frightening in its consequences, than any bodily ailment. Sin is capable of "destroying both soul and body in hell." Our text reminds us, our sinfulness had left us in such a dangerous and desperate and hopeless state, that Christ Jesus had to come into the world to save us from our sins!

That is why His Cross moves us to humility and contrition. So great and terrible was our guilt that Christ had to die on Calvary to redeem us! Everytime our eyes behold the Crucified we are reminded of the depth of our bondage, the horror of God's curse upon our sin, and the limitless love of our Savior which led Him to sacrifice Himself in our stead. We talk often about these things, but must acknowledge that we can but dimly understand them: that Christ fulfilled the demands of divine justice through His atoning death; that He became our Substitute and assumed our guilt and bore our penalty; that through the Incarnation He took upon Himself not only our nature, but also our curse; that all our sins are placed upon Him, and that we receive in exchange the gift of His righteousness; — these are statements which involve profundities of divine truth and unfathomable depths of divine love which are beyond our comprehension, and we must all acknowledge that when we stand before the marvel and the mystery of the Atonement we "see through a glass, darkly." And yet through

Mount Olive Lutheran Church
Milwaukee, Wisconsin

the Spirit of God we have been given insight to know that the most wonderful Gospel the world has ever known is this, that "Christ Jesus came into the world to save sinners!"

There seems to be considerable acceptance throughout the world of the contention that Christianity must be regarded as a noble experiment which, unfortunately, has failed. Those who share this belief will point to the history of western, or as it is often called, Christian civilization. The countries of Europe, and more recently, the countries of North and South America, have been under the influence of the Christian church for a long time, and yet the record of this civilization is one of almost ceaseless warfare and international strife. In the generation in which we live this circumstance is particularly disturbing, for the countries that have been involved in this epidemic of wars that has blighted the times in which we live, are countries which have, for the most part, been known as Christian countries: France, Great Britain, Italy, Germany, the United States, yes, even Russia! All of these nations have for centuries been under the influence of the Christian Church, and yet the violence and brutality and human hatred that has been raging in these so-called Christian lands has reached an intensity beyond anything the world has ever witnessed!

Must we then concede that Christianity has been more or less of a failure? Must we agree that it hath not accomplished that whereunto it was sent? The answer is a most emphatic No! Before we conclude that Christ's coming into the world was a failure, fairness demands that we inquire into why He came into the world. It is not fair to say that He failed in His purpose, before you have established what that purpose was! You don't call a doctor a failure because he can't fix your car, and you don't call a mechanic a failure because he can't repair your appendix. This is the mistake that many make in their evaluation of Christianity. One man writes that it is the business of the church to "promote man's temporal welfare, spread civilization, and elevate and purify literature," and another says it is the task of Christianity to "reform prisoners, regulate dance halls, and watch over the sale of drugs and food." Multitudes of our fellowmen believe that "Christ Jesus came into the world" — to stabilize society, to raise the standard of living, to promote the cause of international peace! They begin with this false premise and then naturally reach the false conclusion that Christianity has failed, and failed miserably. Christianity has been with us almost two thousand years and society is

far from being stabilized, multitudes are still subsisting on a very low standard of living, and the goal of permanent international peace seems more recessive and elusive than ever, and if these are the aims which Christ came to achieve then His mission has been in vain.

But that was not the Reason for Christ. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." And this mission has been gloriously completed. Listen to the testimony of God's Word to the question: Has Christ accomplished that for which He came into the world? "The blood of Jesus Christ, God's Son, cleanseth us from all sin!" All are "justified freely by His grace, through the redemption that is in Christ Jesus!" The New Testament proclaims to us that Christ is the "Lamb of God that taketh away the sin of the world!" He came to fulfill the Law in our stead, and He did. He came to offer Himself as a sacrifice for the sin of the world, and He did that. He came to reconcile the world unto God and to establish peace between man and his Maker, and He accomplished that. He came to abolish death and bring life and immortality to light, and the great miracle of His own resurrection is evidence that He has victoriously completed His mission. "Christ Jesus came into the world to save sinners," and blessed be His name forever and ever, there is not a sinner in the whole wide world for whom He has not gained salvation.

From what has been said there is a deduction concerning the church which we may make, and which indeed we should make. If the salvation of sinners is the Reason for Christ, then the salvation of sinners is the reason for the Church. If we can understand Christ and His work and ministry, His life and His death, only when we understand that He came to save sinners, then it is true also, that we can understand our Church and her program and proclaim the salvation of sinners. Even as Christ performed such secondary functions as stilling the tempest and healing the sick, so the church also performs secondary functions of great variety, but woe to that church which loses sight of her central aim, the salvation of sinners. The Church will engage in charitable endeavors, offer domestic counsel, give guidance to the young in their special problems, and provide manifold opportunities for fellowship, and while she may offer multiple services and engage in multiple activities, her aim is always singular, and all that she sponsors must in some way, remote or

mediate, contribute to the achievement of this aim, the salvation of sinners!

Our world is full of people who are interested in salvation, but not salvation from sin. They are seeking salvation from war, from poverty, from tyranny, from ignorance, and many a modern church, tempted to open its doors wide to these clamoring multitudes who seek a new kind of salvation, has ceased to proclaim to men that Christ Jesus "came into the world to save sinners," and has received into its membership many who come seeking salvation from communism, and salvation from war, and salvation from tyranny, and who are convinced that the church will protect the American way of life and preserve the American standard of living. The Church of Christ cannot promise these things, nor can she offer them, and these who seek in the Church a Kingdom of God on earth will suffer a most shattering disappointment. But if you seek in the Church the assurance of God's love in Christ, if in the Church you seek the fellowship of sinners like yourself, and if you come into the Church longing for the forgiveness of God and the peace which passeth all understanding, then you will find in the Church what you are seeking. "Christ Jesus came into the world to save sinners," and when He departed from this world He established a Church, that Gospel is proclaimed forever!

What Did Jesus Say

AARON N. MECKEL

Text: John 11:25-26.

APASTOR recently went to call on a man in the hospital. When the nurse announced that a minister was waiting to see him, this man replied, "I'm not going to die! Why should a minister come to see me?"

There's the secular mind for you, — fickle, morbid, suspicious at the very mention of anything beyond the range of the five senses. It is said of William Randolph Hearst, that he would not even allow the mention of death in his hearing, so fearful was he. How fickle and feverish, the secular, worldly mind! It only thinks on the surface level. It fails to plumb the deeper ranges of thought.

There is a positive danger in the extreme "this-worldliness" of our day. We push the thought of death down into our subconscious minds where it keeps bobbing up to annoy and frighten us. "I just never will become

reconciled to the thought of death," said an acquaintance of mine. Well, is not that the trouble with us? We have never come to terms with the fact of our mortality. The first Christians faced it squarely. But see with what: "For this mortal must put on immortality. Then shall be brought to pass the saying that is written, death is swallowed up in victory!"

What did Jesus say about death? We went to see, how in Him,

"Life is ever lord of death,

And love can never lose its own."

Having arrived at the Bethany home where Lazarus had passed away, He is met by Martha, with the words, "Lord, if Thou hadst been here my brother would not have died." Then the Lord of Life speaks words which have consoled so many hearts down the centuries; "Martha, thy brother shall rise again. I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

This mighty declaration of Life opens up into broad and challenging vistas. Our Lord seems to infer that our destiny is at least, to some extent, in our own hands. We have something to do with the fashioning of our own destiny: He seems to be saying, that

"Immortality is not (just) a gift, Immortality is an achievement,

And only they who strive mightily shall possess it."

Man, created in the image and likeness of His Maker, is a free moral agent. He is a sentient being, endowed with the capacity to think, choose, decide and discriminate. Every day of our lives, in fact, every moment of each day, we are casting a vote in the direction of either life or death. "What shall a man be profited," Jesus is saying, "if he gain the whole world and lose his soul? What shall he give in exchange for his soul?" See! we can invest in either life or death. St. Paul takes up the thought when he says, "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Man is a sower.

In the parable of the Rich Fool, Jesus brings this responsibility of man for his soul's destiny, into stark clarity. Here was a man who glutted his barns with grain and starved his soul. "My soul take thine ease!" he is saying. Then comes the midnight hour with its demand for an accounting. And this poor chap stands there, spiritually bankrupt and

First Congregational Church
St. Petersburg, Florida

poverty-stricken. He hasn't a thing to take with him into the Unseen. God speaks: "Thou fool, this night thy soul is required of thee. What now is all your material wealth worth?" And Jesus adds, "So is he that layeth up treasure for himself, and is not rich toward God."

Sir Oliver Lodge gave an address in a church at the heart of London. Here, in substance, is what Sir Oliver had to say: "Death is a serious adventure, but it is not the end of anything. The spirit discards the body, and goes on without it. Personality, character, memory, affections, persist." And then this additional word which bears on what we have said thus far: "We go on as we are when we leave the body. You carry with you your real self; nothing more, nothing less."

"I have a life I can't escape, A life that's mine to mold and make." Is it not so, my friend?

Again, to know the Love that is characterized by self-giving, and to seek to build it into the larger structure of life all about us, — that is to realize Eternal Life within ourselves. The nearest thing to heaven, we have here on earth, is a soul that spills over, joyously and radiantly, with the Love of God. The Christian by his very nature is already an immortal, here and now. He not only believes in immortality, he practices it! He is a practitioner of the highest art given to men, that of loving his fellows in the pure Love of God.

"God is love, and he that dwells in love, dwells in God, and God dwells in him." Or listen to the first Christians sing it out: "We know that we have passed out of death into life, because we love the brethren." Our Lord made clear how the world was to differentiate between His followers and the mere worldling: "Hereby shall men know that you are Mine, by the love you have towards one another."

I do not believe that we arrive at the sublime certainty of eternal life by means of clever argument, or abstract reasoning. Then how do we know? We know by tasting a Spirit, by joining a fellowship, by putting heart and head and hand to a sublime task. Says Professor Jeans, "The ultimate realities of the universe are at present quite beyond the reach of science, and may be — and probably are — forever beyond the comprehension of the human mind." Does that mean that we cannot know? Not at all. "Out of death into life, because we love the brothers," so for those first disciples of Jesus, and so for us. We must be practitioners of immortality by ex-

pressing the spirit of Christ-like love. "He that is willing to lose his life for My sake and the gospel's shall find it."

There's nothing selfish about that kind of immortality. It doesn't beg the question. Quite the opposite, it rather reminds one of what was said of William Lloyd Garrison, who gave his life to free the slave: "he forgo himself into immortality."

Yes, we have a responsibility in the fashioning of our own immortality. And when our lives are filled with, and radiantly express, the great Love of God in Christ, then we have a foretaste of what heaven must be like.

But ultimately, our confidence in eternal life lies in the living relationship of the believer and his Lord. What did Jesus say about death? "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." There you have it, friend, "liveth and believeth IN ME." This is none other than the miracle Christ works in the soul through faith. It is precisely the wonder of the Gospel that the secular, worldly mind can never grasp. Here is Jesus, Lord of Life, saying of Lazarus, . . . then and now, . . . "This one I have redeemed can never die, because I live in him, and he lives in Me. In the spirit of the Cross he has already died to sin and selfishness in this life. Now he shares in the triumph and power of My resurrection!"

Viewed in that divine light, death becomes transition, a door that swings outward on life abundant, eternal, everlasting. In fact, every relationship of our lives is transformed within that revolutionary framework. Life, yes, but lived out from God, not self, as a center.

I have no fear of the great transition, whenever it may come. No! Rather it is life, the day by day bearing of my Christian testimony that sometimes baffles me. To live the kind of life that is worthy of survival beyond these little three score years and ten, . . . there is the test. And because I am not sufficiently strong within myself to meet that test, I slip my hand into the Nail-pierced Hand. I seek by God's help to live each day to the full until finally this earthly life shall open upon the brightness of eternity. When I shall come to the end of the way, then, "Sunrise Tomorrow!"

There is the story of the newspaper reporter who interviewed an old Lamp Lighter on his round, in the early hours of the morning: "What a dismal task yours must be, putting

lights!" "Not so," said the lamp lighter. "You see, there is always another light waiting for me. It's a cheering prospect." The reporter remonstrated, "But when you come to the last light, and put that out, what then?" "Then," said the old man, "then comes the dawn."

"I am the resurrection and the life," said Jesus. "He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die." Never!

The Resurrection

JOHN R. GRAY

Text: I Cor. 15:57-58—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

A GENERATION ago men were asking, "Is the Easter story really true?" Today they are more inclined to ask, "Is the Easter story relevant?" The scepticism, which was based on a slavish devotion to the methods of physical science, has given way to a scepticism as to whether anything can save the world from the descent into the pit. The world's travail has become so huge, and dark, and overwhelming, that the outcome to many seems remote and clouded, beyond even the possibility of hope. What victory does God give to those who believe in the Lord Jesus Christ? What has the victorious Christ to say to those whom war-weariness and despair threaten to engulf?

1. What has the victorious Christ to say about the world? "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In the Incarnation, God, in Christ, challenged the powers of evil to do their worst; and they did. They wrought the foulest deed in the long, dark history of man's sin. They killed the well-beloved Son. They staked their all on a last, desperate bid to win the mastery of the world; and, as we awaken to the glory of Easter Day, we realize that they have failed. Christ is victor. The rule of the Lord God Omnipotent is confirmed. As John Knox once wrote, in a previous time of trouble, "Satan and those opposing God, may, with His permission, trouble and afflict the

bodies of His children, but their souls are preserved unto eternal life, and the cause for which they fight shall in the end triumph, in spite of Satan and all his legions." As we stand at the empty tomb, we know that the ultimate victory of Truth and Goodness and Love is certain. This is the faith, and this is the confidence which we Christians should be showing to the world. Christ has conquered. It is not a hope or a desire, a promise of an expectation. It is a fact, and we need only look forward to its final consummation. Even when the worst news comes over the wireless we can go on undismayed, putting forth our utmost effort, knowing that nothing that is done in obedience to God's command is ever wasted or thrown away. We need never be anxious or fearful, for our confidence is not in the strength of our arms, or even in the spirit of our people, but in Almighty God, who, in Christ, has already challenged and defeated the power of the devil. We rejoice this Easter Day not only at Christ's victory over the grave but also at the assurance of the final victory He yet shall win. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Thanks be to God, which giveth us this victory, through our Lord Jesus Christ! As His instrument in the winning of this victory God has chosen the Church, and so we may ask:

2. "What has the victorious Christ to say about the Church?" To us it may seem incredible that God should have entrusted the redemption of His World to such a broken and divided human society. But the Church is far more than that. She is the invisible fellowship of those who believe in Christ; and to such He has said, "Lo, I am with you always, even unto the end of the world." The Church, Paul tells us, is the body of Christ; and on Easter Day we see Christ's body risen, radiant, imperishable, and indestructible. Moreover have we not His own word for it that, against His Church, the gates of hell shall not prevail.

David once moved the ark of the Lord. As the oxen shook the cart which bore it, Uzzah put out his hand to steady the sacred thing, and suffered death for thus doubting God's power to take care of His own." The Church is on the move now. She is changing and must change. To many she seems to be shaken. Let us beware of Uzzah's sin. God will protect His own ark of salvation. We need not rush frenziedly to patch and mend the Church, nor devise schemes for her survival. She is not our creation nor of our preservation. She

is the body of Christ and cannot die. Avoiding both slavish conservatism and feverish lust for change, we can go forward in the Church, unafraid; ready for any alterations or even revolutions, so long as they are in accordance with the will of Him, who is the only Head and King of the Church, our Lord Jesus Christ. In Him we have the assurance that she will remain until the end of the world His chosen vehicle of salvation for the weary souls of men. Thanks be to God which giveth us this victory through our Lord Jesus Christ!

Yet no matter how sure it makes us of the ultimate victory of the Good, no matter how certain of the indestructibility of the Church, Easter's glory would be dimmed for many these days, but for the assurance that it gives of the life everlasting. And so we may ask:

3. "What has the victorious Christ to say about the individual?" "I ascend," He said, "unto my Father and your Father; and to my God and your God." "I go to prepare a place for you." Once I had the funeral of a friendless pauper. It was a drab, chilly day, and the poor coffin was bundled into the common grave in an atmosphere of neglect and decay. I said the words of the committal. At the same moment a miracle happened. The sun broke through, and a skylark soared towards the tiny patch of blue, making the air throb with her defiance of death. Then came the words, "I am the resurrection, and the life," saith the Lord, "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Of all the gifts of the Risen Christ, those which are, perhaps, the most precious to us in this world of sorrow and perplexity are the blessed assurance of immortality, and the knowledge that our salvation depends not on our own weak efforts but on His abounding grace. "Those that Thou gavest me I have kept, and none of them is lost." Surely when this realization breaks upon us we cannot help but cry, "Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

Like all good preachers, Paul finishes with an application, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." All service men know the after-leave feeling, the grim realization that for months there will be only sweet memories and letters instead of the home for which they long. But, if they are wise, they soon cease repining and put their whole effort into the struggle for victory which will mean "Home for good." So with us. Having rested

awhile this Easter in the thought of what God has done for us in Christ, and will do, let us return to the labours of our several callings, with energy redoubled and with enthusiasm renewed; not doubtful of the outcome, or fearful of the end, but certain of the victory; of that victory which overcometh the world; of the victory of Christ and of His body, the Church; and of the victory of the free grace of God in our own lives. Then when the trumpets shall have sounded for the last, like weary warriors returned, we shall come Home—to light and love and everlasting life.—*The Expository Times.*

JUNIOR PULPIT

A Neat Knot In His Tail

RITA F. SNOWDEN

Text: Ex. 20:8—"Remember the sabbath day to keep it holy."

Would you like to have an elephant of your own to ride? I would, very much. But I can't think of a friend who would be likely to give me one, and I can't think I would ever have enough pennies to buy one myself. So I just have to be satisfied with the one in the Zoo.

I once met an elephant a long way from the Zoo—with a neat knot in his tail. For a moment I was puzzled to know why he had tied it there. Then it occurred to me that he must have noticed boys and girls and big people with pieces of string knotted round their fingers—to remember things. Have you ever done that?

But my elephant wasn't a real skin elephant—I'd better own up—he was a picture-poster elephant. I met him in a train—on the wall of a car—right above the seat opposite where I was sitting. And I saw him lots and lots of times as I journeyed to and fro. Underneath him were some words for passengers with lots of luggage: "Have you forgotten anything?" Always that old grey elephant there with the neat knot in his tail made me laugh.

But if he'd been a real skin elephant, of course, he wouldn't have needed a neat knot in his tail because elephants never forget. That is an old, old saying. If any one is kind to an elephant—his keeper, for instance—he never forgets. If a shopkeeper comes out of his little shop as he is passing, and gives him something nice to eat, he never forgets.

Not long ago in Burma some elephants found out something that was too good to

Auckland, New Zealand

forget. They were hard-working elephants—working in the jungle with brown Burmese men, lifting big logs down to the river. The brown Burmese men had no special rest day—they took a rest only when they felt like it. And sometimes it was a short rest, and sometimes it was a long one, and nobody knew when it was going to be.

After a long time, all the logs in that part of the jungle were cut out, and the hard-working elephants changed over to some new masters. They were white men — Christian masters — and they kept one day in seven as a day of rest and worship. And on that day, of course, their elephants rested too.

The first rest day came and went without them taking much notice of it — then it came again and again — always at the end of six days. And the elephants took good notice of it. For six days they piled up the heavy logs in the jungle and brought them down to the river. And then, as surely as the rising sun, came their day of rest.

Again, after a long time, another change of masters had to be made, and the old elephants found themselves working once more for the brown Burmese men. For six days all went well. But when next morning the brown Burmese men went to rouse them for work, they weren't a bit interested. It was Sunday, the day of rest — and elephants never forget. The brown Burmese men prodded and poked them, but it made not the least bit of difference. They had got it firmly into their heads that at the end of six days of work came a day of rest — and nothing could move them.

I am sorry that some boys and girls and big people are not as wise as those old elephants. They forget, all too easily, a very important thing — that it is good to have one day's rest in seven. That is why God gave us the holy day that we call Sunday. And, of course, we can do something on Sunday that elephants can't do — they can only rest, but we can worship.

And boys and girls and big people, who have such bad memories that they can't remember that, ought to tie a piece of string around their fingers, in a neat knot, every Saturday night before they hop into bed, and say to themselves: "*Remember—remember the Sabbath Day, to keep it holy!*"—*Expository Times*.

Lighthouse and Lamp-post

N. G. ROBINSON

Text: Matt. 5:16—"Let your light so shine before men . . ."

You must all have heard of the cat which went all the way to London to see the Queen. It was of course a very foolish cat, for although it had made that very long journey and had even been allowed into the Palace, it could not tell a single thing about the Queen when it returned. Perhaps it had never seen her, for it could speak only of a little mouse which it had spied under a chair. What a missed opportunity, we cannot help saying, and what a foolish cat! We should never dream of behaving in such a stupid fashion.

Not long ago, however, I saw a little girl who reminded me of that very foolish cat. At least at first she reminded me of it. On second thoughts I was not so sure. Perhaps, I began to think, she was a very wise little girl. At any rate it happened this way. This little girl — Catherine was her name — was traveling on a steamer with her Daddy, and she was greatly excited to see on the shore, not very far away, a beautifully white lighthouse. She had never seen one before, and she asked her Daddy what it was. "It is a lighthouse, my dear," he said, "and during the hours of darkness, even on the stormiest night, it sends out its beams to save sailors from shipwrecks on the rocky coast and to guide them on their journey." No wonder we are all interested to see a lighthouse when it does such important work, and this little girl was much excited. She was even more excited when an hour or so later, she saw another — two lighthouses in an hour! "Daddy," she cried, "there's another . . . a . . . another lamp-post!" Poor little girl, I thought, she has the chance to look at a lighthouse and all that she sees is an ordinary lamp-post! It is not surprising that I was reminded of the cat which saw in the Palace, not the Queen, but just a little mouse.

But then I began to think again. Perhaps Catherine was right. Is not a lighthouse just a kind of lamp-post? Does not a lamp-post do the same work in a less exciting way. Think of that ordinary lamp-post which lights up the dark street not far from your own home. How much important work has that one done? And no one has ever said anything about it. How often has it given you courage when you were in need of it? How many people has it saved from stumbling and falling? Perhaps it has even turned away a thief from his evil work! In its own humble way, you see, the

Grahamstown, South Africa

lamp-post, which you pass without a thought every day, is doing the same important work as the lighthouse at which we should all stop and stare. Yes, on second thoughts, I am quite sure of it. Catherine was not a bit like the foolish cat. Catherine was quite right.

We cannot all be missionaries, of course, and go to the far places of the earth, although perhaps some of us will go. And we cannot all do work which other people will think exciting, like the work of the lighthouse. But we can all do God's work, the work of His Kingdom, we can all learn to trust and obey and love Jesus Christ His Son, and the important thing is not whether we are lamp-posts or lighthouses. The important thing is that our light should shine before men as brightly as it possibly can. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Expository Times*.

ILLUSTRATIONS

JOHN H. JOHANSEN

There They Crucified Him

Text: Hebr. 6:6—"... They crucify to themselves the Son of God afresh."

A noted divine tells the story of a man who dreamed that he saw Jesus tied to a whipping post, and a soldier was scourging Him. He saw the whip in the soldier's hand, with its thick lashes studded here and there with bits of lead, which were intended to cut deep into the flesh. And as the soldier brought the whip down upon the bare shoulders of Jesus, the dreamer suddenly shuddered when he saw the marks and bloodstains it left behind. When the soldier raised his hand to strike again, the dreamer rushed forward intending to stop him. As he did so, the soldier turned and the dreamer recognized—HIMSELF!

The Word For Today

Text: Psa. 143:5—"I remember the days of old; I meditate on all thy works; I muse on the work of thy hands."

Dr. J. Carter Swain, in his book, *Right and Wrong Ways To Use The Bible*, tells of a policeman in the State of Washington who followed a motorist at forty-five miles an hour over a stretch of road that had on it nine signs reading: "Slow. Curve." "Speed 20 miles per hour," etc. The motorist paid no

attention to any of the signs. When the patrolman finally overtook him and asked if he could not read, he said, "I've driven that road twice a day for fifteen years, and there are no signs on it." When the officer took him back and showed him some of them, he insisted that they must have been put up the night before."

It is possible for human beings to become so familiar with signs along the Way that they overlook them entirely. The only cure is to make a determined effort day by day to remember God, and what He has done for us.

Permanent Or Temporary?

Text: Matt. 16:24—"Then said Jesus unto disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."

In his autobiography, "Two Worlds for Memory," Alfred Noyes says that Scott Fitzgerald, when a student, came to him and asked him for his advice. The young man was already a talented writer and his problem was whether he should write for money or write books of permanent value. Alfred Noyes advised that he write books for permanent value, but the young man decided, as he put it, "to take the cash and let the credit go."

Fleeing From God

Text: Psa. 139:5—"Thou hast beset me behind and before, and laid thine hand upon me."

He could not have been more than five years old, and he was a pathetic little figure as he carried a small suitcase down the front steps of his home. Around the block he trudged, and around again. In fact, he kept walking around the block until it got dark and a policeman stopped him. "What's the idea?" the officer said. "Running away," explained the little fellow. "Look," said the officer, "I've had my eye on you and you've been doing nothing but walking around the block. Do you call that running away?" "Well, what do you want me to do," said the boy tearfully, "I ain't allowed to cross the street alone."

This is just what is happening to so many today, trying to run away from God, finally realizing that you cannot run away from your fears, frustrations, sin and its fruit, or God. He is always there confronting you with Himself. There is only one refuge, go back into the house of God, who awaits on the other side of the Cross. That is the way in, and the way to peace,

*Christ Moravian Church,
Winston-Salem, North Carolina*

Hear To Jesus

Text: Luke 23:49—"And all his acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things."

A mother took her eight-year old son Harold to the county fair, and while they were there he came running to his mother from one of the booths, and said, "Mother, I saw Jesus over there." "Are you sure," the mother said. She walked toward the man as Harold explained, "See, Mother, he has long brown hair and a white robe. I didn't go too close to him, for when I saw him and thought he might be Jesus, I ran to get you."

As mother and son stood near the stand, it was soon clear that the man sold medicine and dressed as he did in order to attract the attention of the crowd. Harold silently watched him for a while, listened to him, and then said to his mother, "No, mother, that isn't Jesus." "How do you know?" the mother asked. "His face isn't kind enough and he doesn't talk about the things Jesus would," Harold said. And then he added: "You sure can make big mistakes about Jesus when you don't take time to study Him close enough."

Forgive and Forget If You'd Start Living

Text: Mark 11:22-26—"When ye stand praying, forgive, if he have aught against any; that your Father . . . may forgive you . . ."

No one can be one's happiest self who harbors an unkind thought or resentment against anyone. Jan Paul Richter once said: "The heart that forgives an injury is like the perforated shell of a mussel, which closes its wound with a pearl!"

There is a world of meaning to that familiar phrase: "To err is human, to forgive is divine." How very many of us have experienced the thrill of being forgiven for some act for which we were ashamed. Even Christ upon the cross exclaimed: "Father forgive them (His crucifiers) for they know not what they do." * * *

So long as you refuse to forgive, you will keep remembering, and that is bad, for it is so cumulative. Your best self is being withered away. But with forgiveness its remembering soon becomes a part of the long past. Forgive and forget. And start living again! — George Matthew Adams.

Father to Help Son's Victims

Text: Prov. 19:13—"A foolish son is the calamity of his father."

The 72-year-old father of a missing banker offers to put up most of his lifetime savings to help friends left penniless by his son's disappearance from Clio, Ala., according to AP report on March 18.

R. W. Reynolds, owner of a fertilizer and seed store, has promised to give residents of this farm community \$25,000 to help make up their loss; he admits the sum will take *all the money* he and relatives can get together. He is also taking care of 14-year-old Tommy Reynolds, son of the president of the Merchants Exchange, who left town on March 7, 1954, with his wife, Sue. Mayor Dan East-erling estimated between \$80,000 and \$100,000 disappeared with them.

Strangling Usefulness

We are told by reliable sources that there are more than 7,000,000 alcoholics in this land of the free and the brave, and we are given some facts about the methods and costs of making this tragedy a fact, and how it is being continued and fostered in order to replace any of the army of alcoholics, who may find the grace and fortitude to win over their enslavement and degradation.

The manner of winning recruits to alcoholism from day to day appears as innocent as emptying a gold fish bowl into Johnson Lake, near Salisbury, Md., which authorities speculate may be the cause for the presence of a dense vegetation developed from *elodea gigantea* commonly found in gold-fish bowls and marine gardens, and which nature built up to the point where swimming and boating became impossible. The dense marine vegetation had strangled the usefulness of the lake. Before it can be returned to its normal function, the "strangler of its usefulness" must be overcome and constant vigilance alone will keep the strangler from overtaking the lake again.

The Cross a Reality

"The cross is written into reality," says Edgar S. Brightman. Only as we share the meaning of Golgotha today with our willingness to bear the burdens of others can we know its continuing meaning for the world. Countee Cullen has Simon the Cyrenian speaking for every man in these words:

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;

He only seeks to place it there
Because my skin is black."

But he was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have
wrought
With bruise of lash or stone.

—Thomas S. Kepler in "A Journey Into
Faith," Abingdon.

Faith

*Text: Matt. 16:13-19—"But whom say ye that
I am?"*

"How can you believe that stuff?" ex-
claimed a college student coming upon his
classmate reading the Bible. "Don't you have
difficulty with such a miracle as the dividing
of the Red Sea?"

"Yes, I had some difficulty with the Red
Sea," was the reply. "But my difficulty is
not how it was divided, but how it was made.
For surely He who made it could also divide
it."—*Exchange*.

Sin-Eater

Text: Lev. 16:20-21; 26:18-28; 40:46.

This was the name given to a man who for
trifling payment was believed to take upon
himself by means of food and drink, the sins
of a deceased person. The custom was once
common in many parts of England, the high-
lands of Scotland, and in Wales until recent
years. Usually each village had its own official
sin-eater to whom notice was given as soon
as a death occurred. He at once went to the
house, and there, a stool being brought, he
sat down in front of the door. A groat, a
crust of bread and a bowl of ale were handed
him, and after he had eaten and drunk, he rose
and pronounced the ease and rest of the dead
person, for whom he thus pawned his own
soul. The earlier form seems to have been
more realistic, the sin-eater being taken into
the death-chamber, and a piece of bread and
possibly cheese having been placed on the
breast of the corpse by a relative, usually a
woman, and afterward handed to the sin-
eater, who ate it in the presence of the dead;
he was then given his fee, then hustled or
thrust out of the house amid execrations, a
shower of sticks, cinders, or other handy mis-
siles. (See *Encyclopedia Britannica*)

Hidden Resources

*Text: Matt. 16:19—"I will give unto thee the
keys of the kingdom of heaven."*

*Col. 3:17—"And, . . . do all in the name
of the Lord Jesus, giving thanks to God
and the Father by him."*

There are few who realize what possibili-
ties are locked up within them until some
necessity compels them to attempt something
they have always considered impossible. Even
those who think they have least to contribute
to the comfort and benefit of others would
be surprised if they could get a glimpse of
their hidden resources.

When Michelangelo was ordered to decor-
ate the walls of the Sistine Chapel, he re-
fused. He had never done any work of that
kind and said he could not do it. But he
was told that he would have to, that his
refusal would not be accepted. So, when he
found that there was no getting out of it
without unpleasant consequences, he mixed
his colors and set to work. The result was
the finest painting ever done. — *Exchange*.

Guilt By Association

*Text: Luke 21:8—"Many shall come in my
name . . ."*

I Cor. 6:9; 15:33. Gal. 6:7.

Physically, the public is protected against
catching communicable diseases by isolation
and quarantine. The same is true in the spiri-
tual realm, as the Psalmist says, "Blessed is the
man who walks not in the council of the
wicked, nor stands in the way of sinners, . . ."
Paul says, "Be not deceived; bad company
ruins good morals."

Both vice and virtue are *caught* from con-
tact and example, more than *taught* by pre-
cept. Everyone is affected by companions and
associations. To consort with *harlots* is to
raise the suspicion of being guilty of adultery.
To avoid catching a contagious disease, one
must steer clear of exposure to its infection.
In human conduct one *is guilty* as soon as
wrongdoing becomes voluntary, whether one
originates the act, or has learned it from one's
associations with others.

Purity does not shun but invites investiga-
tion.—*Wm. F. Hovis, Milwaukee, in "Chris-
tian Advocate."*

Christ, His Cellmate All Is Well

*Text: Isa. 44:13-21; 46:4—"I have made, . . .
and will deliver you."*

*Luke 22:24-46—"Why sleep ye? Rise and
pray, lest ye enter into temptation."*

John 12:32—"I, if I be lifted up, will draw all men to me."

The appearance of the "true story" of Eino J. Johnson, Marquette, Mich., in the Christian Advocate, Feb. 4, 1954, issue, under the title, "Christ Is My Cell-Mate" brought such volume of warm response to the prisoner from readers that he wrote the publishers:

"I sincerely pray that my experience may inspire many . . . Some appear to feel sorry for me, though. They need not. Christ is my cell-mate and all is well. Within two years I hope to be discharged from prison, so my future is bright."

Money Sickness Real Ailment

Text: Prov. 13:7—"There is that maketh himself rich, yet bath nothing; there is that maketh himself poor, yet bath great riches." Matt. 6:27—"Why take ye thought . . ."

The statement that money is the "root of all evil" has new support from health specialists at the University of Nebraska, Lincoln, (Mar. 10, 1954, INS). University doctors report that headaches, stomach or back aches, and even an irregular heart might be a form of "money sickness."

Physical ailments often result from emotional disturbances, the report adds, and these in turn can and may be brought on by money problems. The amount of money one has apparently does not matter. The trouble may lie



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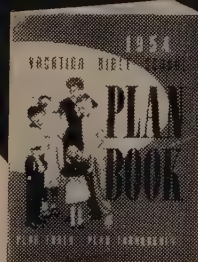
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in the meaning we place on money, and the way we use it.

We are told that "it all starts back in childhood, and that the way a child adjusts to the fact that he cannot have a limitless supply of money has an emotional effect, and in some cases parents try to substitute *money for love*."

CHURCH BUILDING

Modern Churches Lacking Steeples

Church architecture is moving toward contemporary design, with steeples and spires conspicuously absent from recent church designs, Architectural Forum reports.

Among four top designs recently given awards by the National Joint Council on Church Architecture, none has a steeple. Few of the honorable mentions even boasted a spire. Church construction is expected to reach a new high of \$500,000,000 in 1954, the magazine states.

You cannot expect first-rate children from second-rate parents.

It is well to follow a leader, but *wise* to see if he is headed in the right direction before you step in line.

The best way to defend any function in our lives — whether business, government, defense, education, the church as we know it, elections, entertainment, parental responsibilities — is to *do something* about the shortcomings in any of them — rather than talk about the good in any of them. What is right and good needs no defense.

BOOKS

The Interpreter's Bible

Vol. 9, the Sixth volume of the series of twelve, ACTS and ROMANS, Abingdon Cokesbury Press, 67/8" x 10", 668 pp. \$8.75

Volume 9, ready on Feb. 23, 1954, contains complete texts and commentary on Acts and Romans, representing the most important writings in the N. T., next to the Gospels, and provide the link in the transition between the Gospels and other N.T. writings; Acts dealing with the beginnings of the Christian Era; Romans the source book for the study of Paul's writings, actually a statement of Paul's faith as he lived it and presented it to people of his day.

Other volumes in the series are to appear at half-year intervals, until the twelve volumes are published.

If you have not examined one of these volumes, you are urged to visit or contact your nearest book store, or secure complete information through your denominational bookstore. A passage from Vol. 9, especially appropriate for Lent is offered for reprint without charge, using a credit line—
"From Theo. P. Ferris' exposition of Acts 17:1-9
INTERPRETER'S BIBLE, Vol. 9. Copyright 1954
Pierce & Washabaugh, used by permission."

PAUL AND SILAS IN THESSALONICA

"When Paul began to preach to the Jews in Thessalonica, he had to do what he always had to do, and what preachers and teachers have had to do ever since. He had to explain the Cross; the Cross meant *not only* death; it meant *disgrace*. Death on the Cross was the equivalent of death in the electric chair, and it would not be easy to convince people today that a man who died in the electric chair was the master of the world. I

is no easier then. It took a lot of explaining. Though the Cross has gathered to itself the associations of centuries of piety and faith, even now it comes as a shock to people when they stop to think what it *really means*. How could anyone as good as Jesus meet such an undeserved and bitter trial? How can God be the Father of Jesus and yet such affliction overtake His glorious Son? How can a man be King and die before he is crowned? Sovereignty and suffering do not go together in the modern mind, any more than in the ancient mind, and it is a hard matter to make an honest man believe that the real sovereignty of Jesus is to be found somewhere in the suffering.

So together with Paul, from generation to generation, interpreters of the Cross explain that it was necessary for Christ to suffer; or according to Moffatt's translation, 'the Messiah had to suffer.' They must realize, however, that they cannot explain the Cross to a modern generation in the same way that Paul explained it. Paul . . . argued with them from the Scriptures . . . modern congregations do not find the answer to their questions about the Cross in proof texts from the Bible . . . But the Cross does something to us. As humans we inherit its life. It has centered into the blood stream of humanity; just as one of our ancestors once stood erect and walked, so one of our brothers gave himself utterly and lived. We inherit both the walking and the living, and we can never be the same. We can never be content with the stand of self-preservation. Always we are haunted by the vision of a better way; always we look forward to the Cross as to the ultimate goal of humanity. When repeated failures dull the edge of the spirit, and we are about ready to settle down for a period of sitting and grabbing, the Cross will loom up on every horizon to mark THE WAY.

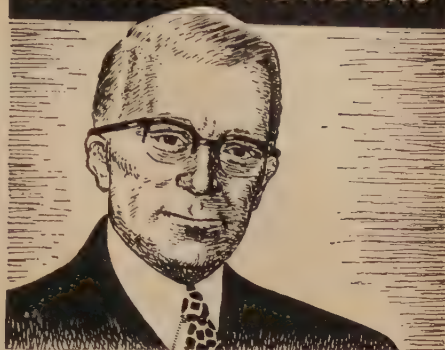
THE CHURCH AND SOCIAL RESPONSIBILITY. J. Richard Spann, Editor. Abingdon. 264 pp. \$2.75.

Dr. Spann has outlined a remarkably fine book which explores the church's relationship to the community, and the economic and political order. Fifteen leading churchmen, thirteen of them professors in theological seminaries or schools of religion, and two of them directors of departments in the National Council of Churches, participate in the symposium. This is more of a text-book or resource work, in form and substance, than a volume for popular study. The approach is scholarly, but so broad is the scope of the work that most chapters are necessarily merely skeletons of what could well be volumes in themselves. Recommended especially for those who are interested in the wide sweep of the church's relationship to society in its many different spheres.—Norman Nygaard.

CAREERS FOR YOU, by Erma Paul Ferrari. Abingdon. 160 pp. \$2.00.

Written by a woman who has had much experience as a youth counselor in summer camps and conferences, and who has talked with hundreds of young men and women about vocational problems, this book is a practical and common-sense approach to the whole problem of finding a career. All the chapters of this book are well written and deal intelligently and fairly with the various careers open to young people. The reviewer especially liked the chapters on "Careers in Church Vocations" and "Christian Faith on the Job." This is a book to place in the hands of all young people seeking a "Christian philosophy of vocation."—John H. Johansen.

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It means — in case anyone wants to know — that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

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JUNIOR STORY TALKS, by Marion Gerard Gosselink. Wilde. 128 pp. \$2.00.

Dr. Gosselink presents an excellent collection of Junior sermons appropriate in style and content for any group of growing boys and girls. There are forty Talks, on as many different themes, all prepared in attractive and vivid manner, and related helpfully to the manifold experiences of children and youth. Any minister who has the opportunity of giving a Junior sermon from week to week, will find these Talks helpful and suggestive. They offer interesting variations in approach but are always well grounded in Scripture and alive with illustrations, both important points for effective teaching. The author has succeeded in getting his message across in

brief and simple language and without seeming to be preaching "at" the children. This book ought to have a large outreach.—*John W. McKelvey.*

CROSSING THE KIDRON, by Pastors of The Lutheran Church. Concordia.

This volume of twelve Lenten sermons by as many pastors of The Lutheran Church, is based on the most appropriate of all Lenten texts, the Gospel of the Passion Story. There is but one object of our Lord's Passion, the redemption of sinful man. There is hope and there is life in this redemption. This is what is stressed in these sermons. They should help much in bringing us back to this central Lenten theme and to bring redemption, life and hope to this troubled world. For guidance and inspiration during Lenten preparation, pastors and others will find much help here. The edition is paper. No price is stated.—*W. R. Siegart.*

THE DILEMMA OF CHURCH AND STATE, by G. Elson Ruff. Board of Education, Muhlenberg Press. 110 pp. \$1.50.

This volume represents the eighth series of lectures given under the Knubel-Miller Foundation. It deals with one of the most vital issues of our day, the relation between church and state in a democracy. Says the author, "Banishment of God from public education is the beginning of the establishment of No-God." Our great dilemma is that separation of church and state has been interpreted to demand separation of religion and education. This is a direct outgrowth of the Jeffersonian conviction that religion is a private matter and has no place in public life. It is this dilemma which Dr. Huff analyzes in this volume, as he describes the necessity of arriving at a balance between the two.—*W.G.S.*

VICTORY BY THE CROSS. Lenten Meditations. By Theodore Huggenvik. Augsburg. 118 pp. \$1.50.

These devotions, meant to lead us into the profound meanings of Lent and for use by people alone or by the family together, have grown out of a long pastoral and teaching service. Professor Huggenvik has taught religion and Christianity at St. Olaf College for twenty-six years and is the chairman of the department. Hundreds of alumni will welcome the good words of their well-remembered and loved professor, as well as many others to whom he is widely known. These devotions are centered, as they should

on Christ, Saviour and Lord, not on self-adjustment and psychological soporifics. Part I, Victory over Christ, is based upon The Seven Last Words of Christ. Part II, The Lordship of Jesus, is based upon the Second Article of the Apostles' Creed. How can man stand before God, how man can find salvation; these are the vital questions. These meditations have already proved themselves in their effect upon many preachers. It is to be hoped that they may extend their influence to many more through the printed page. May we turn our thoughts to the deepest foundations of life.—Paul H. Roth.

WE MET JESUS, by Ray L. St. Clair. Knox. 143 pp. \$1.75.

Eye-witness accounts are always more convincing than second-hand reports. Working from this fact, the pastor of Second Presbyterian Church in Staunton, Virginia, has written sixteen dramatic monologues. Each of them he puts himself in the place of a New Testament character and tells the story of his personal encounter with Jesus. Among those represented are Mary, Judas, Nicodemus, Pilate, and the leper who was healed. These monologues do much to help the reader visualize the scene and catch the meaning of these incidents in the life of our Lord. They should be especially useful for youth programs.—W. G. S.

THE THEOLOGY OF EVANGELISM by T. A. Kantonen. Muhlenberg Press. 98 pp. \$1.25.

This reader likes all the books that Dr. Kantonen has written. His deep, sane, evangelical treatment of Gospel truth, lighted up and enriched from his long experience as a teacher, his wide acquaintance with the world-wide Church, his obvious acquaintance with the literature of many tongues, his possession of a style both vivid and clear, his true perception of the needs of our day, make him the kind of prophet who has the word for our times. This little book is a *multum in parvo*. He is dealing here not with methods to increase church membership. To him evangelism belongs to the heart of Christianity. Everyone who is a Christian *has* to witness. After evangelism and Theology, follows Chapter II, Evangelism and the Creator, then Evangelism and God the Redeemer, then Evangelism and God the Sanctifier. "Every Christian man and woman," says Dr. Kantonen, "must become an evangelist . . . if the church is to awake from its complacent isolationism and fulfill its mission in the world today." This book is heartily commended to all preachers, and to all laymen, if there are such beings, for every person as witness is a preacher and a priest.—Paul H. Roth.

THINK ON THESE THINGS, by John Ellis Large. Harper. 125 pp. \$1.75.

This Harper book for Lent, by a minister versed in psycho-therapy, who is a member of the pastoral services division of the National Council of Churches and who calls himself a frustrated poet, is well fitted to guide thoughts from wrong things and people to faith, fellowship, vision of God. Its 12 chapters highlight the statement that God so loved the world, beginning with the belief that our age, despite the sciences, cares desperately; he sees tragedy in our striving for wrong things so we expect and even bet on them; and, "when the chips are down there is no such thing as an innocent bystander." Souls must commit themselves, so the author would turn them from faint or misplaced faith in which they can have no faith to true "capital letter" faith by urging us to be ourselves to let "your convictions mature upon the growing edge of whatever degree of faith, hope

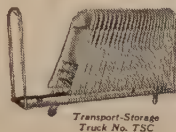


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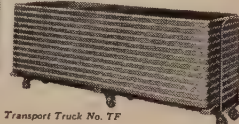


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and charity has thus far in your pilgrimage been vouchsafed you." Figurative crowns, he says, are placed precisely on a disciple's head but over it he can learn to grow tall enough to wear it.—*Clayton Richmond.*

COMMUNICATING THE GOSPEL, by Halford Luccock. Harper. 183 pp. \$2.50.

Dr Luccock was professor of homiletics in Yale Divinity School for twenty-five years. This is in Beecher Lectures. They place Dr. Luccock among "the royalty of the pulpit." He is concerned directly and altogether with the art of preaching. The second chapter is "The Faith Once Delivered—Yesterday and Today." Here he deals with the Gospel, not as an exposition, but in the need to recapture in our pulpits the great Gospel, the great Savior, the great God we have always had. No literary gems to tickle the palate of the literati; no psychoanalytical problems of the knotted nerves and baffled brains; no sociological discourse portraying Utopia; no hell-fire and damnation; no sawdust trails down which have disappeared so many thousands. To be sure, he takes note of such things and recognizes the need for them, and points to the place, but it is the Gospel he emphasizes, the Everlasting Gospel, the Great Gospel of the New Testament, the failing Grace of Almighty God, revealed in the life and death and conquest of death by the Savior, Jesus Christ. In the opening lecture, "The Babel of Tongues," he deals with "the enormous agencies for mass communication," and the urgent need on our part to share our faith. He quotes a question hung over the broadcasters' desk in London during the war: "What are you saying worth a man's risking his life for?" We are "To Serve the Present Age"—whatever we think of it. He reminds us that "Jesus Opened the Book and Found the Place" — so that every preacher has the Bible as a preaching sourcebook. "The aim of preaching is not the elucidation of a subject, but the transformation of a person." We are "Craftsmen" with that task. We are "Preaching During an Earthquake." And all through the series of lectures is to be found the peculiar genius of Dr. Luccock: many preachers have come to know a new way to love — the striking turn of the phrase, the freshness of the illustrations, the unexpected channel of thought. All fresh and illuminating, but never allowed to obscure "the light of the glory of God in the face of Jesus Christ."—*Wm. Tait Paterson.*

I Was Blind

(Concluded from Page 117)

going to do and I didn't know myself. Since then I have told many others, for nothing has so impressed me as the giving of this magnificent gift. There then came to my mind the words of our Lord — "Whosoever the gospel shall be preached in the whole world there shall also this, that this woman has done, be told for a memorial to her." It was in this spirit that, as a layman unknown, and desiring to remain as such, I tell my story. I pray it may have a far-reaching effect. I end as I began — "Whereas I was blind, now I see." I am confident, knowing the man as I do, that the author of the book, that a

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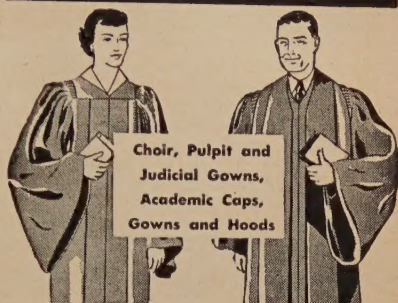
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rested me in my blindness, would urge all praise be given to God in Christ. "Without me ye can do nothing."—*A Layman.*

Mothers' Day

(Concluded from Page 115)

the universal conviction as to the primary position of the mothers of our land. That opinion emphasizes the normal glory of a mother's sphere and spirit, and the pathos and tragedy of a home and land where such an estimate cannot be given nor understood.

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THE CREED OF THE PASTOR

It is easy for the church to cease to be a CHURCH, through emphasis on form, insignificant routine, education, fellowship and group undertakings, hence the need for a CREED that will hold emphasis where it belongs.

Creeds begin with "I Believe," then follow the declaration of what that belief is. As pastors, let us devise and accept a CREED that will emphasize the real meaning of the church, as Jesus entrusted that institution to His Disciples: the Church is a spiritual body, with one purpose for each member, including the pastor, — that of growth in faith and trust in God, through the Saviour, Jesus Christ, and the power of the Holy Spirit. This acceptance of the purpose of the CHURCH, minimizes all physical accoutrements from steeple, costly buildings, formality, degrees, how and when worshippers are seated and dismissed, on down through the standing of the architect who designed buildings, to the color and design of clothing worn by worshippers. Let us be sure as pastors what we do believe, and examine the emphasis we are urging upon those who "come seeking" the message of hope and salvation.

I BELIEVE in every person, regardless of color, race, wealth, personality, because God created all things on earth, and Jesus gave His life on the cross for each and every person who will accept Him as Saviour, and DO His will.

I BELIEVE in emphasizing what is best in every person, because praise of the worthy attributes is helpful to any human; emphasis on shortcomings is the opposite of helpful. No person is free of faults and shortcomings, including ourselves. If we begin by pointing up faults, let us begin with *me*. Others will teach me to be generous with others.

I BELIEVE the need of each individual member should receive the first undivided attention of the pastor, in preference to all physical schedules, occupations, or recreation. The CHURCH of which I am pastor, through the grace of God and the power and guidance of the Holy Spirit, is a group of people worthy of Gethsemane and Calvary in God's plan; can I as their pastor, standing in His stead before them, think of their needs as less worthy than my own? Saviour does?

I BELIEVE that as pastor, I should accept the responsibility and blame for falling short in reaching any goal, because it is my privilege and duty to inspire individual members, through the power of the Holy Spirit, so that group undertakings as well as individual goals worthy of His love will be attained. Help me, Lord, to live up to Thy love and faith in me, as Thy servant.

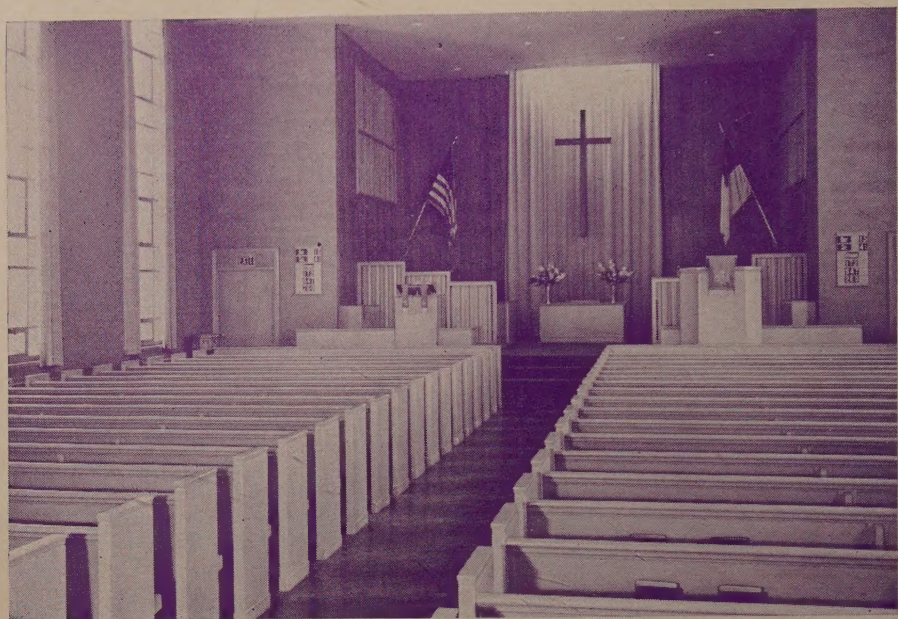
I BELIEVE in keeping the spirit of joy and trust alive in the heart of each individual member, based on the understanding and need for constant communion with God, through the prayer-spirit; I believe it is my privilege and duty to teach the meaning of prayer to each member lacking that greatest of all privileges, communion with God, in the sense that Jesus understood prayer. (Matt. 18:18-20)

I BELIEVE in venturing all for Him, and shall strive to risk *all* for Him, as *He risked all* for each one of us; grant me courage and determination to undertake new methods to point the way to Him, knowing that grace and power will flow from the Throne of God in support of any dedicated undertaking in His Name, and under His guidance. Lord, grant me courage!

I BELIEVE that it is my duty and privilege to follow in His steps in developing others to multiply my efforts many times to His Honor and Glory, just as the Master gathered about Him those who could spread the message of hope, forgiveness of sin, and Salvation through Him.

I BELIEVE it is my duty to discipline myself continually in order to keep both mind and heart focused on Jesus Christ, rather than on personal achievement, rewards of a physical value only, public acclaim; help me, Lord, to serve those who dedicate their lives to Thee. (John 13:1-19) Lord, help me to understand and live these words— (John 13:19-20).

I BELIEVE, dear Lord, that it is necessary and important that as pastor I should be ready to accept from Thee any assignment, commission, or duty, without thought of my own convenience or ambitions; that I be ready to say at any hour, any day, "Here am I: send *me*," when and where I am needed. Not only is this necessary for me, but it is my privilege to pass on to those about me the need for accepting Thy PRESENCE in all that we may undertake in Thy Name, and to Thy Glory.—*Nicholson*.

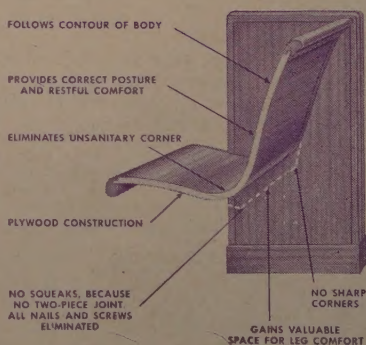


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